mats are placed over the framework vertically to the others, usually so 342
that they run from door to door. [Picture. Completed Mat Hut.]

2. The furnishings of the hut consist of nothing except the barest [352]
necessities of daily life. Two doors, only one of which is ever used, the other being kept closed, control the ventilation. The door openings, "omaxa, i.e. "hut mouths," are about 60 centimeters wide and 1 and 1/2 metres high and are opposite each other. The front one faces east. The door itself is a hard goat skin or calf skin that has been dried stiff, "!gũ/ma/gas. A thong is fastened on each side and in the middle of the upper edge. These can be fastened to the hut wall in bad weather. If the inhabitants go out, a stone is placed on the overlapping edge of the skin to close up the hut completely. Here and there someone would remember that in the olden times elephant ears were made into door skins. [Picture. Floor Plan of a Hut. a) Front Door. b) Back Door. c) Fireplace. d) "Raiser" e) Framework Poles. f) Side Rooms. g) Back Room.]

[232] On the inside the levelled ground is covered with skin, ex- [352]
cept the hearth, located in the front half towards the door. 354

If the family is large, a hearth is built outdoors beside the hut and protected from the wind by a semicircle of transplanted bushes. But even if the cooking is done in such a kitchen protected from the wind, //haob, there is always a hearth in the hut. The evening fire that is lighted immediately after sunset unites the family and the inevitable boarders, friends, relatives and neighbors.

The sleeping places, k‡a-rogu, are right on the ground. All kinds 513
of skins are used as mattresses and sheep skins (cf. p. 234) as covers. 352
The sides of the hut, !anira, i.e. the area behind the hearth to the right and left of the back room, (see below) are the best places for sleeping, and are reserved for the master and his wife and after them the older members of the family. The unmarried servants, hired man or maid-servant, usually Bergdamara people or Bushmen who look after the children and the cattle, sleep near the door.

The household utensils (cf. handicrafts) and the food supplies hang 415
from the poles of the framework or are packed in sinew nets or in skin 352
sacks. On the floor in the back room, !gu-rub, i.e. of the room between the place for the fire and the back door, stands the so-called "raiser", !hã/s, made from four vertical branches with twig stubs that are used as hooks for hanging things on. (‡ã/ti).

did 50 years ago. I learned from such people. 24

1. Tanning, /ho-m, in the broadest sense (usually woman's work). [84]

a) The process itself involves the following techniques: The freshly removed skin is first spread out to dry with the hairy side up, usually on the hut so that it will be safe from dogs.

When the skin is dry and hard, it is softened up with the juice of succulent plants which are pounded (ǂa-mai) into the fleshy side of the skin. [124]

The excess liquid is poured off and the skin rolled up so that it will not get dry too soon. The woman then kneels on the roll, after she has spread out flat just as much as she can work at a time. The fleshy side of the skin is sprinkled with sandstone powder and briskly rubbed (/uiǂ) with a piece of tanning stone (ǂkoms) the size of one's fist. [103]

When the sandstone has rubbed off all the scraps of meat, they let the skin get half dry again, full it (/ho-ro in the narrower sense) and knead it then as they would laundry and then rub soft fat into the outer side.

The skin is now certainly dry and pliable but if it were soaked through by the rain, it would again become hard and brittle when dry. To prevent that, the skin is tanned with the crushed and softened red bast of the Acacia horrida Willd. (ǂhai, probably borrowed). Then the skin is placed for an hour in red bast lye, with the bark bundles [129] [39] wrapped in it, until it is saturated. It is half dried again, [234], and then spread out for about another half hour in a flat trench and covered (//ha/u) with slightly dampened sand. In conclusion a man takes the skin by the tail, another by the head, women and children grasp the sides and they pull and stretch it smooth.

Finally dried in the sun, the skin is permanently soft, rainproof and dyed a pretty reddish-brown on the inside.

b) Useful objects made from tanned skins are: α) Floor skins, ǂgo/a-n. They are the carpets of the huts. Young cattle, goats, sheep, springbok and duikerbok furnish the material. A single skin of this kind is called ǂgo/a-s, ǂgo/a-b is the large rug which consists of about six floor skins that are cut and sewn together with strips of sinews. 28 352

β) Skin covers, "Kompersen," ǂna-mti, made from sheep, jackal, Octoyon megalotis Desmar), rock-rabbit or lynx skin, used as a fur cloak or kaross, a comfortable, solid and warm article of clothing for women (see Plate X.). Today it has been almost entirely replaced by European clothing. 28 291 [177]

5: Vedder M-5 (ca. 1910) 1928
FX13 Hottentot FX13
NAMA

According to statistical returns the Nama tribe numbers 21,000 souls. Half a century ago their number was estimated at 10,000. It is thought that the Nama do not belong to the tribes which are becoming extinct, for their disposition enables them to change their mode of life from a nomadic one to an industrial and settled one with more ease than is the case with the Herero. 161 178

IV. Mode of Living and Culture.

1. The oldest form of Nama hut is the dome. In order to construct such a dome-shaped hut they bend moderately thick wooden poles and erect these in a circle 3-4 metres in diameter, driving them into the ground surprisingly quickly by means of a stick made for that purpose. When every hole is furnished with a pole, these are bent inwards evenly and fastened together by means of leather straps; then poles of the same thickness are tied horizontally round this trestle. Rush matting is now placed over the trestle and fastened to it. As according to the arrangement of the huts their villages exhibit a circular formation, an opening in the hut —towards the inside of the village—is left uncovered so as to serve as an entrance. This opening may be closed by means of a piece of rush-matting which just fits into it and is fastened to a cross-pole suspended about three feet high, which can be rolled up and fastened or let down. In a minimum of time such a hut can be pulled down, packed on an ox and erected at the new site in a day. It has this advantage too that it is very airy and yet protective against the inclemency of the weather, as the rush swells with the first drops and practically entirely shuts out the rain. The rush hut is just the ideal residence for a nomadic tribe with no fixed abode. 342 361

These huts have become rare in the present day as rush is not often obtainable. Instead of rush they now use sacking, pieces of tin they have picked up, etc. The building of four-cornered huts with one or even two rooms made of wood or corrugated sheet-iron is becoming more and more popular. 342 177

2. The furniture consists of the so-called "Katel," a wooden frame with a network of leather straps connecting the four sides, used as a bed. In olden times their bed was merely a slight excavation in the floor of the house, but the more comfortable bedsteads of the white man appealed to them. Tables and chairs are not unusually found in the Nama huts, but it very seldom happens that a woman is found sitting on a chair. It is the privilege of the men to make themselves comfortable on the low little wooden chairs with seats made of leather thongs. The visitor to a neighbour for a little chat often carries his chair with him or has it carried by one of the children. 352 177

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot
NAMA

De vrouwen gaen moeder-naekt, en hebben niet dan een klein velleken, gelijk dicht aen de kaep, voor haar schamelheit gebonden, en dragen aen een stok op het hooft, gelijk de *Sonquas* vrouwen, voor het steken der zonne, des zomers zonne-schermen van struis-veren.

Ieder *Namaquas* heeft altijts een klein licht en frai stoeltje, gemaekt van hout en tou, zonder yzer of koper, aen den arm hangen, dat zy overal by zich draeght, om daer op te zitten.

De bestiering staet aen eenen koning, geheten *Akambia*, die drie zonen heeft van een ongemene lengte.

Brygoudts.

Noch verder te lande in, dan de *Namaquas* leggen, woont een ander volk, genaemt *Brygoudijs*, daer af weinigh by onkunde te schrijven valt, naerdien zy noit by d'onzen gevonden zijn.

Het is, 't geen d'onzen, die noit deze volken hebben kunnen vinden, aen de kaep, uit den mont der *Namaquas* hebben, een talrijk volk, en zoo magtigh en rijk van vee, als alle de *Hottentots* ontrent de kaep van goeder hope.

De *Namaquas* en de *Brygoudijs*, voeren tegen elkandre sterke oorlogen.

Heusaquas.

De *Hottentots*, genaemt *Heusaquas*, leggen ontrent noord-west-waerts van de kaep van goeder-hope, zeer verre en diep te lande-waerts in. Weinig kennis hebben d'onzen aen de kaep tot noch toe van den wandel en omgangh deser volken bekomen, en niet dan uit den mondt van andere Hottentots; aengezien noit iemant hun woonplaetsen gevonden heeft, nochte noit zijn meer dan drie van hen aen het Fort van goeder hope geweest, die met

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48) Van Riebeeck says more accurately: "Ivory also seems to be more abundant among them than among the Cape Hottentoos, as may be observed from the very thick arm rings which they wear of it on their arms, as well as from the rare plates of the same article on a beautifully pleated and prepared skin worn like a little apron before their private parts" (*Letters desp.*, iii, 244).

49) Van Meerhoff merely says: "The king sat on his chair a little distance off. This chair is a round piece of wood three or four fingers thick, beautifully ornamented with beads, and is generally carried with them wherever they go". This one can hardly interpret, as Dapper does, to imply that every man had a stool of this sort.

50) See above, n. 46. Van Riebeeck gives the name first as Bryckje (March 10, 1661) and later as "Brygoudys, ere this wrongly mentioned as Brichje" (Apr. 23, 1661).

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot
NAMA

ivory, in front of their private parts,[48]) and wear a bracelet of the same material on the one arm, as well as many copper rings. The women go about stark naked, having nothing but a small bit of skin tied in front of their pudends, just like those at the Cape. In the summer they wear on the head, like the Sonqua women, a sunshade of ostrich feathers tied to a stick to protect them against the rays of the sun. Every Namaqua always has hanging from his arm a light and pretty little stool made of wood and cord, without iron or copper, which he carries with him everywhere to sit on.[49]) The government is in the hands of a king named Akambia, who has three unusually tall sons.

291 301 352 622

Brygoudys.

Still further inland than the Namaquas live another people named Brygoudys,[50]) of whom but little can be written owing to lack of knowledge, as they have never been found by our countrymen. But according to what our people at the Cape have heard from the Namaquas, they are a numerous people, and as powerful and rich in cattle as all the Hottentots at the Cape. The Namaquas and Brygoudys wage strenuous wars against one another.[51])

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Heusaquas.

The Hottentots named Heusaquas[52]) lie approximately northwest of the Cape, very far into the interior. Hitherto our countrymen at the Cape have found out but little about their mode of life and customs, and that only from the descriptions of other Hottentots; for no one has ever come across their settlements, nor have more than three of them

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[51]) Both expeditions to the Namaqua in the early part of 1661 came back with news that the former were on hostile terms with the "Brygoudys" (D., 10/3/61; 23/4/61).

[52]) Also referred to as Hessaqua, Hassequa, Essaqua, etc. First mentioned in the Dagverhaal (Sept. 27, 1660) when Eva told Riebeeck of "a certain other tribe called Hesaquas, which we had never before heard mentioned, regular dagga makers of the Hancumquar . . . Their language differed greatly from that of the Saldanhars, so that they could not understand each other, except through an interpreter." Van Riebeeck mentions them in his final list of tribes, but only to say that they had not yet been at the Fort, except for an emissary from their chief (*Letters desp.*, iii, 341; cf. D., Feb. 11, 1661). Their name survives in Hessequas Kloof, in the district of Swellendam, where they appear to have had their grazing grounds, moving gradually further east (see Maingard, *op. cit.*, 406, who also suggests that their name may mean "the men of the woods", from *hetb*, tree, -se, adj. ending, -qua).